

Youth

Religion Education

EXHIBIT

April 10, 1960

Exhibit Schedule Religion



- Teen volunteers aid Frisco families
- What life has taught Herbert Hoover
- The beauty of the cross

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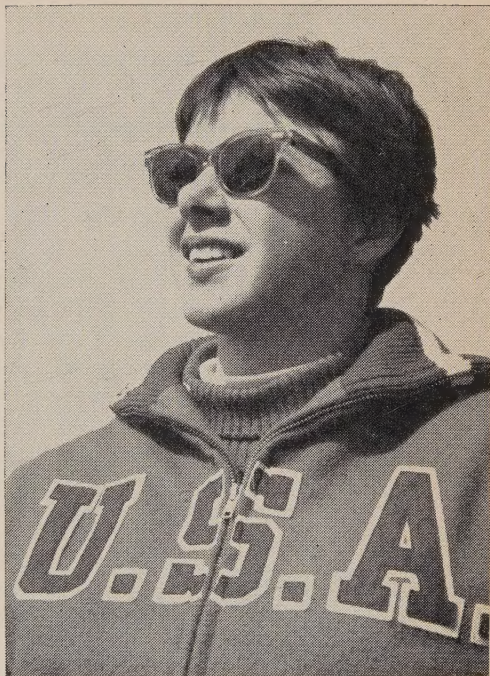
editor's note The thrill of riding an airplane never ceases for me. Everytime that huge hunk of metal is lifted gently into the air, and me with it, I sit in awe. Just imagine: The very scientific laws that make these flights possible have been a part of this universe since its creation. And yet it is only recently that man in his thousands of years of history has found and put these laws to work. Imagine the millions of laws yet to be discovered and fulfilled. Included in the untapped resources of this world are those undiscovered and unfulfilled laws of human behavior. We have barely scraped the surface in our knowledge of what makes us tick. The power within us yet to be released would spark the imagination of even the most creative writer of science fiction.



"If you can't have it fixed before six p. m., I'll be crushed socially!"

"Taking part in the Olympics is the greatest!"

By Barbara Lockhart



My biggest thrill in taking part in the Winter Olympics didn't come at any one moment. It came as a result of a series of happenings. This past summer I taught myself a little—very little—Russian. The minute I made the U. S. Winter Olympics team, I was looking forward to meeting the Russians, probably because they are the tops in speed-skating. Even though my efforts at learning their language were feeble, I was able to converse with them somewhat, and we became quite good friends in such a short time.

There were the times when the Russian women and men asked me to join them at a hockey game; when they included me at their table at meals; the night we athletes all went to Reno by teams and they took me in the Russian bus; the many hours which we spent discussing our families and skating, etc.; and especially that last night when we traded our uniform hats and scarves, and they surprised me when they gave me a beautiful sweater! These moments gave me my greatest thrill in the Olympics! I never realized how wonderful people of

“My father and mother were probably the greatest spectators at the Games!”

other nations were—especially the Russians. I had pictured them as very unfriendly and I was greatly pleased to find that I couldn't have been more wrong!

One of the reasons why athletes of all countries came to know each other better is that we all lived as one homogeneous group in the Olympic Village. Instead of having each nation living off by itself as in past Winter Olympics, we were quartered in the same area and were sort of one big happy family.

Located opposite the Village was the beautiful new United Church in Squaw Valley. It had a special meaning both for me and for Jeanne. I was worth, bronze medal winner in the women's 500 meter speed skating event. We're both Congregational Christians. Back home Jeannie and her family attend First Church, Wilmington, Mass., and my family I belong to and work in Park Ridge Community Church, Park Ridge, Ill. My mother is a church school teacher there.

Anyway, the United Church in Squaw Valley wasn't complete when we first arrived late in January, so I attended the Queen of the Snows Catholic Church. The next Sunday, however, the United Church held its first service. Lots of many people were in the valley at this time, so Jeanne and I had the whole place to ourselves! During the next few weeks, the ministers (Rev. Whiterabbit, Rev. Scott, Rev. Langguth, and Rev. Snavelly)

Visiting an Austrian building with Barbara is her Olympics companion, Jeanne Ashworth, Wilmington, Mass., who scored an upset victory for the U.S. by placing third in the 500-meter women's speed skating.





Barbara and her dad take time off to "eyeball" with the rest of the Squaw Valley spectators.

nized some interesting fireside
ats in the evenings and beautiful
rvices. One service which I'll
ver forget took place the night be-
re the Games opened, and I'm
re it was one of the first of its
nd at the Olympics. Jeanne, Ted
rwell (U. S. cross-country skier),
d I took part in this service, "The
essing of the Skis and Skates."
e committed ourselves in confi-
nce to do our best with honor and
e sportsmanship, and to seek the
eatest prize—"to give glory to
y great Name in the service of
y Christ."

My mother and father were prob-
y the greatest spectators at the
es! As soon as the speed-skat-
was over, they would take off
the mountain where the skiing
nts of the day were being held.

And up they would climb to see
those world-famous athletes com-
pete! At the completion of the ski-
ing, down they would come to get
top-notch seats for the figure-skating
and hockey games!

I know it wouldn't be fair for me
to end without a word about how
I did in the actual competition. I
was scheduled to race in both the
1000 and 1500 meter women's speed
skating events. However, last year
during the Olympic Trials my best
performance was in the 500 meter
race.

After being in California for only
one week, I went to a doctor in
Truckee, Calif., because I had such
a lack of energy. Complete blood
tests were taken, and it was found
that I was quite anemic. This ex-
plained why my times were so slow
during the trials we had at Squaw
Valley that first week we were there.

Through the entire time we were
in Squaw Valley, I was under doc-
tor's care and was receiving three
shots every three days. I was confi-
dent that they would build me up
in time for the Olympics because of
the doctor's advice. But the shots
just didn't do the trick.

I was scheduled to compete first **>>>**
in the 1500 meter race. When I

***“A service of worship I’ll never forget
was the night before the Games opened.”***

started the race, I was actually filled with the fear that I might not finish. Therefore, as I skated those first few laps, this was my main concern. I was holding my anticipated lap schedule for the first two and one-half laps of the three and one-half lap race. At this rate I was skating a total time schedule of 2:30 (winner’s time was 2:27.8).

Then as I hit the third and final

lap, I became unaware of my roundings. A bell usually sounds designating the last lap and your coach tells you your lap time on the backstretch of every lap. But there were just two of the things I didn’t even hear. I completely “popped out” on that last lap and as a result I lost seven seconds and finished with a 2:37.0 which put me in 1st spot.

I was so exhausted from this attempt on Sunday that I was advised not to skate on the 1000 meter race on the next day, and was therefore taken out of the race.

This was definitely the biggest

***Barbara and Jeanne attended
the first service of worship
to be held in the newly-
finished United Church of
Squaw Valley. Both are Con-
gregational Christian.***



disappointment of my life because I was so looking forward to doing well in the Games. But I don't want people feeling sorry for me, for actually it was a tremendous experience. It was a thrill to start such a race and to compete against the best group of athletes, not only in skill, but in sportsmanship, that I have ever seen.

I know that if I make the 1964 Olympics and if my health is better, I will be able to experience the Games in a different way. I'm not saying that I was glad to be sick, but, golly, having the chance to participate in the Olympics is nothing to cry over!

What about the future? I am definitely planning to enter college this September and to major in political science and physical education. Looks like Michigan State is the spot for me! Eventually, I hope to be married and have a few "little skaters."

But for the next four years I have a lot of studying and skating to do. And I want to learn some German, too. I would like very much to be on hand in 1964 when the Ninth Winter Olympic Games open in Innsbruck, Austria. As far as I'm concerned, the Winter Olympics are the greatest!



OUR COVER STORY

On our cover is a photo of two boys cleaning up the debris of a condemned shed on the property of a welfare family. The boys are members of one of a number of street gangs whose services have been enlisted by San Francisco Quakers. Known as Youth For Service (YFS), the program has seen the boys tackle more than 100 projects of service to persons and families who cannot afford to pay for such services. And, as usual, when we help others, we, too, are helped.

What life has taught



SCIENCE AND SUPREME POWER

Herbert Hoover

MY professional training was in science and engineering. That is a training in the search for truth and its application to the use of mankind. With the growth of science we have had a continuous contention from a tribe of atheistic and agnostic philosophers that there is an implacable conflict between science and religion in which religion will be vanquished. I do not believe it.

I believe not only that religious faith will be victorious, but that it is vital to mankind that it shall be. They may differ in form and particulars in our religious faith. Those are matters which are sacred to each of our inner sanctuaries. It is our privilege to decline to argue them. Their final demonstration is in the lives that we live.

But there is one foundation common to all religious faith.

Our discoveries in science have proved that all the way from galaxies in the heavens to the constitution of the atom, the universe is controlled by inflexible laws. Somewhere a Supreme Power created these laws. At some period, man was differentiated from the beasts and was endowed with a spirit from

which spring conscience, idealism and spiritual yearnings. It is impossible to believe that there is not here a divine touch and a purpose from the Creator of the Universe. I believe we can express these things only in religious faith.

From their religious faith, the Founding Fathers enunciated the most fundamental law of human progress since the Sermon on the Mount, when they stated that man received from the Creator certain inalienable rights and that these rights should be protected from the encroachment of others by law and justice.

The agnostic and atheistic philosophers have sought to declaim progress in terms of materialism alone. But from whence come the morals, the spiritual yearnings, the faith, the aspirations to justice and freedom of mind which have been the roots of our progress?

Always growing societies record their faith in God; decaying societies lack faith and deny God. But America is not a decaying society. It remains strong. Its faith is in compassion and in God's intelligent mercy.



creeds that cripple

by James McLe



PASSING BUCK

*"Blame it on Wilbur, or on Susie,
On anyone, but me!
Whenever a mistake is made,
I dodge responsibility!
I will not face up to my faults,
I make excuses, lame.
Why admit an error
When I can pass the blame?"*



REVERIE

*When problems come to test her
She lets their challenge by,
Escaping from the present,
To a dream world in the sky.
Her thoughts of future glory
Are seldom of avail,
For she skips this life's chances
To live in a "fairy tale!"*



FEAR

*Within the person's psyche,
When faith and hope are gone,
Fear finds an ideal target
That it can prey upon!
It stalks its hapless victim
And fills his heart with dread,
With frights of past and present,
And events that lie ahead.*

Jenni



turns to ingenue



JENNY is five-feet-seven and self-conscious about being tall. She did everything she could to “hide” her height. But in the March-April issue of *Ingenue*, the editors showed how Jenny achieved her dream: to look her real, pretty self. In the same issue is the story of a girl, 16, who used to go steady but “now I feel so free.” And there’s 15-year-old Lynn who’s planning for her “Sweet 16” party. All these girls are *real* people, *not* models, for *Ingenue* is a magazine that is rooted in reality from its simple facets of sensible prices for clothes to its recognition of the seriousness and depth of the teen-age girl. Here’s the one newsstand magazine that treats the high school girl as a *whole* person—not just a consumer, nor a fashion faddist, nor merely a movie fan. Says its editor, Mrs. Alice Thompson, “We believe that it is our responsibility and certainly our joy to serve the teen-age girl throughout her entire span of what we call the ‘threshold’ years.” So many magazine publishers exploit teens. It’s refreshing to find a magazine that’s on the side of teens and still makes money. ▶▶

"The art of being a woman is a very fine thing and that's what we try to communicate in our magazine," says Mrs. Alice Thompson, editor of Ingenue.

*a friend
of teens
guides*
ingenue



"IT'S not easy to name a new magazine," says Mrs. Alice Thompson, editor of *Ingenue*, "but we wanted it unmistakably feminine. We did want 'teen' in the title and so we thought *ingenue* was a good word to describe the kind of young lady we would aim to serve. As soon as the magazine hit the newsstands last year, I was surprised to learn that a few seemed to know what the name meant ("ingenuous or naive girl, young woman") or how to pronounce it ("an-je-noo"). Since then both a song and a dance have been titled 'Ingenue.' And now after six months we seem to be over the hump. We're also hoping for a language record by lifting up other French-derived words that are 'fun words'—*chic*, *à la carte* and *debonair*."

Launching a new magazine is not new to Mrs. Thompson. "Many years ago" while promoting *Vogue* magazine, she was convinced that *Vogue* was over the heads and pocketbooks of most gals. So she helped launch *Young Love* magazine. After the war, a group of young women "felt the need for a magazine for young girls which would tell the teen-age girl what we would like to have had someone tell us when we were that age." Thus *Seventeen* magazine was started and Mrs. Thompson was its founding editor. Before being invited by Dell Publishers to start *Ingenue*, she had been a youth consultant for Columbia Pictures and DuPont, worked briefly in advertising, and counseled RCA on records.

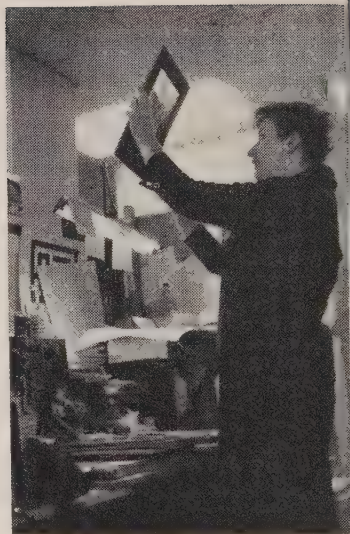
A typical day? There is no such thing for Mrs. Thompson. She's in her office at 8 a. m., long before anybody else comes in, and usually works until 3:30 p. m. She and her husband, a sales executive for New York's radio station WNEW, live seven blocks from her office. They often spend evenings playing backgammon and listening to Mozart. "I can't afford to watch TV, for I use my eyes so much in my work, and besides we have so much to talk about."

As the mother of a grown daughter and son and as a Quaker, Mrs. Thompson tries to be understanding. When counseling mothers concerning the use of lipstick, she says, "It's not worth a fight with your daughter. It's not a moral issue. It's a matter of taste." To the daughter she says, "It's not worth an argument with your family. Wait a year."

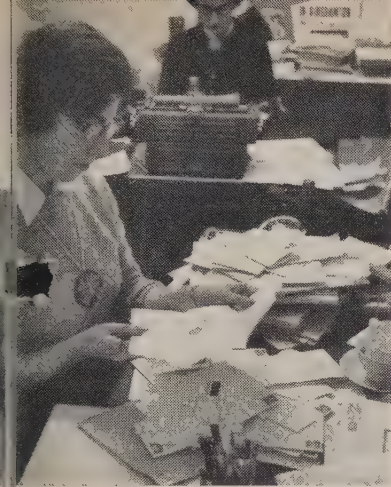
Recently after reading an *Ingenue* article on parent-youth conflicts, a friend said to Mrs. Thompson, "You haven't given them the answer here." *Ingenue's* editor replied: "If we knew the answer, we'd give it. But people just don't get answers to everything. Conflict is normal and often unsolved. We must see this and learn to live with it."

Mrs. Thompson's knowledge of the teen-age girl has been gained through talking personally over the years to literally a million high school girls throughout the country. When critics say that articles in *Ingenue* sometimes sound like adults lecturing to teens, Mrs. Thompson responds: "Young people don't mind you talking to them if they know you really like them."

A summer dress is modeled (below) for Ingenue's fashion editor and assistant. Most teen-age girls don't have a lot of money to spend on clothes, so Ingenue looks for practical and pretty styles.



ingenue
*gets to the heart
of the teen-age girl*



Each of the seven members of the staff, including Mrs. Thompson, answers her own mail. Hundreds of girls write every week to get advice and to give advice.

THERE'S no such thing as a secretary on the staff of *Ingenue*. All assistants are being trained to become editors. "We can't afford the luxury of a girl who can't grow," says Editor-in-Chief Thompson. "And by always having new assistants coming in, it keeps us feeling young; we don't get grown." Included in the magazine's eight-woman staff are: *executive editor*, Sylvie Schuman, former editor of *Co-ed* and an outstanding fiction writer for teens; *fashion and beauty editor*, Jane Benford, tops in her field on teen fashions; *school and career editor*, Karon Kehoe, who handles *Ingenue's* unique "Volunteer" section. In addition to full-time staff, *Ingenue* refers some of its specialized articles to consulting editors who are experts in their field. Their headquarters are at 750 Third Avenue, New York 17, N. Y. And if you wish to subscribe to *Ingenue* (two dollars per year), write to the subscription department: *Ingenue*, 321 West 44th St., New York 36, N. Y. Reflecting Mrs. Thompson's dedication to her job, one of the staff's editors says with honest conviction, "No other magazine is trying to do exactly what we're trying to do and in the manner in which we're doing it." And the enthusiastic readers of *Ingenue* are proving her to be right. This bi-monthly magazine made its first appearance on the nation's newsstands with not one cent of promotion. After four issues, it has a circulation of 400,000 copies. In August *Ingenue* will become a *monthly* magazine—a sign that it has won its way into the hearts of America's teen-age girls.





scanning the newsstand

THE mother of the teen-age boy was furious! "That MAD magazine is filthy!" The son replied, "It's not filthy, Mom. It's just zany and satirical!" A sympathetic and careful reading—*not* scanning—of MAD would show that it is not quite as destructive as it first appears. Of course MAD'S ribbing of advertising, slick magazines, TV stories, movie stars, and other areas of our society might prove destructive—to Madison Avenue—if anyone took MAD really seriously. Perhaps we're afraid to laugh at our own weaknesses.

Why is MAD so popular among you and your teen-age friends? Is it because you appreciate good humor? Or are you just naturally zany?

because you are agreeing with MAD's satiric slaps at today's culture? Or are you substituting your laughter at our social ills for your really doing something about them?

By now you're asking, "Why get so serious about a simple, funny magazine like MAD? You're beginning to sound like all the other adults!"

It's just this: Each person has a responsibility for what he reads. A person should use good judgment in anything he reads—not only in selecting what he reads but also in critically understanding what he reads. Most teens use good judgment. You see through the shallow stuff. And you accept the mediocre for what it really is. For example, an adult friend asked a high school senior recently, "Why don't you read those movie magazines anymore, Jane?" The girl answered, "You can't believe what you read in them." She's quite aware that the stars' public relations men provide a lot of copy and photos for the fan magazines.

You learn a lot, too, from watching the adults about you. You probably read the big-name magazines, in addition to those of your own special interests. It is interesting that of the 39 magazines with a circulation over one million, all but six concentrate primarily on the family (*Parents*), home beautification (*Better Homes and Garden*), news (*Life*, *Time*, *Look*, *Newsweek*), hobby interests (*Workbasket*, *Mechanics Illustrated*, *Popular Science*, *Popular Mechanics*), or cater primarily for special groups (*Senior Scholastic*, *Boys Life*, *Scouting*, *American Girl*). These magazines, together with others with a massive circulation like the *National Geographic*, *Reader's Digest*, and the *Saturday Evening Post*, offer an encouraging picture of the national reading interests of both adults and youth.

Topping the teen titles, according to circulation figures, is *Seventeen* magazine with a million in circulation. Other favorites (but not over the one million mark) are *Ingenue*, *Teen Digest* (formerly *Compact*), *'Teen*, *Big Mad*, *Datebook*, *Hot Rod*, *Hep Cats*, *Modern Teen*, and many others, new and old, aimed at teens. Some of these are good and some are mere teen-teasing money-makers. And here's where your good judgment comes in. How do you rate them?



The Beauty of the Cross

By Rôbert E. Koenig

It could have been a prize-winning photograph if taken at the right time and the right angle: the dark outlines of a cross on the top of a hill; silhouetted against it the form of a man, he bowed, arms outstretched, body relaxed in the peace that comes only with death; and the title—"Release."

A certain kind of beauty could have been distilled from this awful scene—disturbing perhaps, but esthetically satisfying, a picture right for the Lenten season. Such a picture could have a salutary effect upon our tendency to sentimentalize the cross into something lovely and sweet.

Here was a man who had suffered the greatest of tortures. He had loved with his whole being, only to have that love rejected and despised. The pressure of rejection had built up in him until he had prayed that this cup might be taken from him. And finally—now—release.

For the disciples also there was release. They had been caught up by the power of this man. They had been gripped by the heady hope of being on the winning side. They had been challenged by demands impossible of attainment. They, too, could hope for release from the spell that this man, now dead, had cast upon them.

Even the crowds who had clamored for his destruction had found release. Their uneasy conscience would no longer be disturbed by him.

Each of these expressions of release might have been caught by an imaginative camera on that day. Each of them might have shone out from the finished picture. But none of them would have expressed the true meaning of release, the deeper beauty revealed by the cross.

The sense of release experienced by the crowd was a hollow one. The very act of rejection sealed tighter the bonds of fear and hatred, and bitterness that had already prevented the crowd from responding to the call of this man of God. Nor could there be any

real beauty in the release felt by the disciples. Their hopes had been dashed. They saw nothing left for them except a return to the uninspired lives they had left behind. And what kind of release was this for Jesus? Had not death merely put the final seal of bondage upon his spirit?

No, the beauty of the cross is not to be found in release from tensions, the problems, and the anxieties of life. It is to be found in *the release of the spirit for life itself*.

Because Jesus had remained faithful to the end, God's forgiving love to all men was revealed in him. If Jesus had not been faithful, the cross would have had none of its power. By putting the final seal upon a life that was holy and completely dedicated to God's will, the cross released the very power of God.

Had Jesus been one who had plotted for his own gain, the cross would have been ugly. Had Jesus been an innocent idealist, the cross would have been pathetic. Had Jesus been a fanatic blinded by his own enthusiasm, the cross would have been ironic. Had he been a martyr overwhelmed by the injustice of his fate, the cross would have been tragic. But Jesus was none of these. He was a man willing to die loving those who did not want to be loved, so that God's love might be revealed in him.

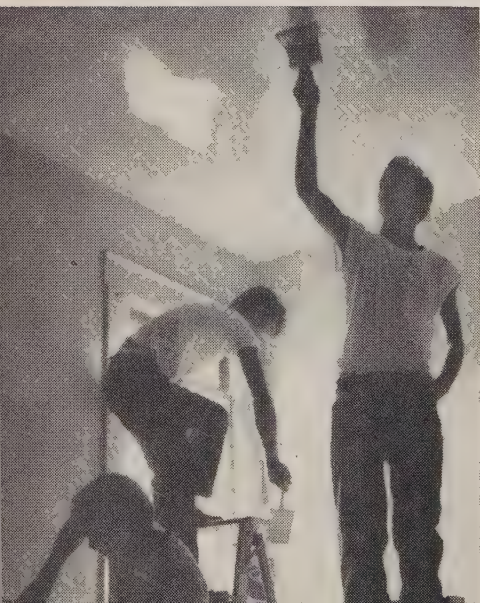
Jesus' death on the cross made real the unbelievable: that God loves even those who despise him. His death opened the way in the hearts of his disciples for the experience of his resurrection—the experience of the reality and the power of God's love which cannot be stopped by death. The resurrection would be unbelievable were it not for the cross. But if the cross can reveal to us the true nature of God's love for man, then even the resurrection from the dead is possible.

The deeper beauty of the cross, then, lies in its being an instrument of release, not *from* life, but *for* life. The significant picture is that of the empty cross. The power of God's love was so great that it enabled Jesus not only to die triumphantly but also to live triumphantly. It made possible the transformation of the lives of his disciples so that they, too, could experience the living reality of God in Christ.

Here is the beauty which does not hide the agony of the cross, but which transmutes that agony, releasing life, releasing power, releasing joy.



teen-age street clubs help Frisco families



"SOME people," observes a leader of the Warlords, "think we're nuts going out and helping people like this. . . . The boys who belong to YFS don't care what other people think. We're keeping out of trouble and at the same time helping people who need it. . . ."

The Warlords, one of innumerable "street clubs" that flourish in San Francisco's slum area, have joined the Youth for Service organization. Twenty-seven other street clubs, as well as many unaffiliated young people, claim membership in the YFS.

Now in its third year, the Youth for Service has admittedly had its rocky moments. From the beginning its intent has been (1) to bring these boys to an awareness of the important role they, too, can play in a community and so curb juvenile delinquency and (2) to counter the apathy and negative feelings of a large segment of the public toward the less fortunate teen-agers. At the same time, cooperation with other public welfare and city agencies, the YFS hoped to help improve living conditions and the morale of persons subsisting on the poorest fringes of humanity.

Through a series of work projects (held mostly on Saturdays) boys from underprivileged neighborhoods were encouraged to respond to the opportunity to work voluntarily toward improvement of their surroundings.

A splinter is removed from finger of worker who is clearing away the debris of a condemned shed on a welfare family's property.

Initially a staff of two persons carried on the program administered by the Northern California Regional Office of the American Friends Service Committee under a two-year grant from the Rosenberg Foundation of San Francisco. Filled lay volunteers were recruited to serve as project leaders, lunch-makers, club advisers.

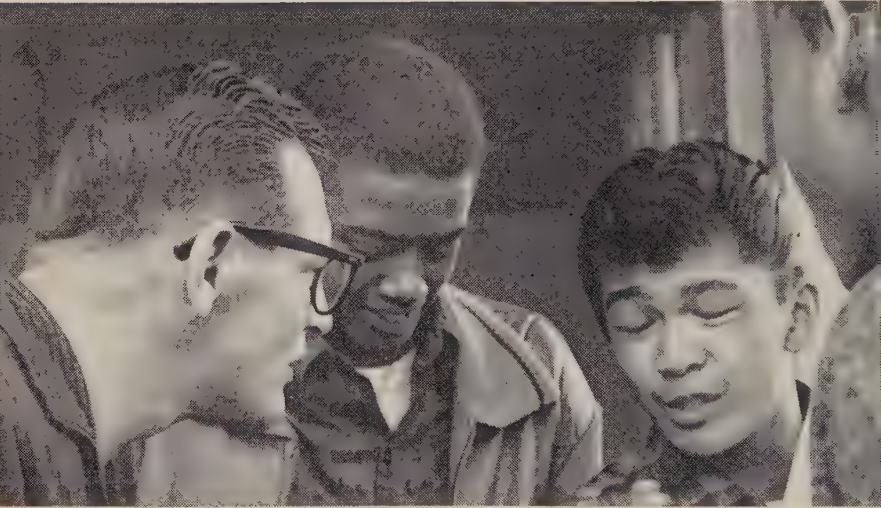
Initial mistrust of the YFS among the boys ran high. But the staff, through continual meetings, telephoning, and personal contact, managed gradually to quell doubts and suspicion. As a close relationship developed between the boys and themselves, the YFS staff members and themselves confronted with a number of questions: How can a boy with a police record or without find employment? How can boys once expelled from school be admitted? How often, and/or under what circumstances can a YFS staff member appear in court on behalf of a teen-age volunteer? What the role of YFS staff in the case of potential gang fights? They discovered that not enough help was available from enough sources and rapport between the boys and school authorities was so slim as to be non-existent.



The tension and violence between gangs did not immediately disappear as soon as the boys became members of the YFS. In fact, it seemed that as the membership increased, so did the tension and misunderstanding between conflicting teen-age clubs. Criticisms were voiced in some quarters that the YFS was treading dangerous waters and that they had "isolated" themselves from other agencies.

The Interclub Council, formed in December of 1958, proved to be part of the answer. This served as a medium for peaceful exchange of ideas between warring factions in the club. As club members discussed problems of mutual concern, tension decreased and the feeling of belonging strengthened. Since the formation of the Council, violence between

Carl May, founder of YFS, explains the organization to some non-member boys on a street corner.



groups has noticeably lessened. And staff members have had to appear in court on behalf of the boys less and less often.

How have the boys contributed to the welfare of the community? To this date over 100 projects have been completed by the teen-age members of the YFS. One such "project" on which the members of the YFS embarked was to save the home of a man with several children from condemnation by the city. This involved, painting, sheetrocking, carpentry. It took six months to complete the job, but they did it.

The boys usually work in groups of five to ten under adult supervision. The only payment they receive is a free lunch—and, of course, the heartfelt thanks of the persons to whom they have given assistance. Often the enthusiasm of the YFS youth has overcome obstinate refusal on the part of groups and individuals to help themselves. Many times the owners of homes have roused themselves to do repairs and maintenance which would otherwise have been left undone.

Some of their work covers areas outside of San Francisco as well.

Addressing a meeting of the YFS council is Orville Truster, new director of the program.



Recently they visited the Daytonville Indian Reservation to reinforce a weakened bridge. And a timely visit it was, too! A potentially hazardous forest fire was brought quickly under control — thanks to the quick intervention of the YFS.

Last year the YFS became the recipient of one of the *Parents Magazine's* Youth Group Achievement Awards for teen-age public service. They were awarded second place.

The YFS has come a long way in three years. But there are still numerous problems. Both the staff and

the boys are well aware that their efforts alone will never kill off juvenile delinquency. And there is bound to be occasional friction among members.

Only too well do the boys realize the slim borderline that separates degradation from decency and humiliation from humility. It's true what people say. Slums, and the poverty that goes with it, breed anger and frustration and crime. They know. They've been there. But, given a helping hand, it can also forge angry young men — with a purpose. ▼▼▼



What about love at first sight?

**JOHN CRAWFORD
WRITES ABOUT:**

**THIS BUSINESS
OF LIVING**

QUESTION: Why do older people take all the romance out of love? My parents say there is no such thing as love at first sight. But it happened that way to me. . . .

ANSWER: Books, movies, records all advertise the idea of love at first sight. It's a warm and romantic idea. But it has never really happened—except in fiction. There often is a spark of attraction from the first, but still we have to go on to love someone very dearly. I'll take a look at some of the other conceptions about love that turn youth into unhappy marriages.

There is only one "perfect mate in the world for you." That's what you believe? There may be hundreds, even thousands! Better look around, to be sure. No marriage is for keeps.

True love always runs smoothly. Differences of opinion arise even between mature intelligent people who are happily married. If you are willing to expand your definition of "smoothly" to include these human differences sometimes, then you can say that true love does tend to go smoothly. Jealous reactions and mean behavior mean the partners were never really in love—or mature in personality.

First love is always the last love of our lives. Clear statistics certainly say "No" to this idea. First love can seem *at the moment* the best that life will ever offer. But steady headed young people understand—partly by experience as well

by insight—that mature levels of love that are most lasting in depth and endearment are reached gradually, through many stages.

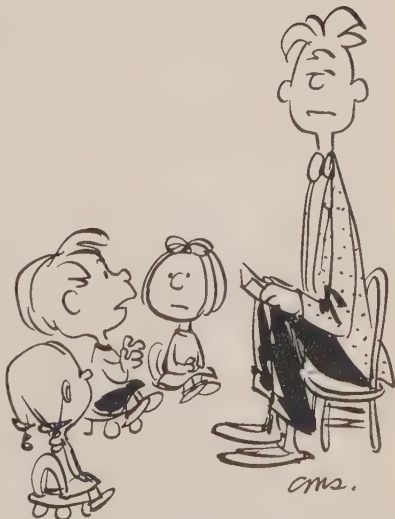
A **“trial marriage arrangement”** eliminates any marriage problems. Countless young people have been fooled by this tricky idea. They could tell you now they wish they had been wiser. It is a dangerous, foolish scheme that can lead only to heartbreak.

Short engagements are best—the shorter, the better. Engagements should be long enough so that both partners can feel sure they want to live together in marriage for the rest of their lives—for richer, or poorer, and all the rest. This kind of decision takes time.

Wide religious differences are not important in marriage. If you believe this, you have not looked closely at families where constant clucking goes on about what church to attend, how to bring up the children, and a dozen questions in areas where what you believe matters. And being members of no church would hardly resolve the problem either.

What more is needed than mature love to insure happy marriage? Nothing more, you say? A good answer, if you mean the kind of wholehearted love between partners.

Mature love means accepting each other in warm and endearing understanding. Anything less than this kind of love is only an imitation.



“So how can I kneel in front of my bed to say my prayers? I sleep in the upper bunk!”

youth in the news . . .

Connecticut Sitters Approve Code for Parents

Baby-sitters in Westport, Conn., have drawn up a "code of conduct" for employers. They listed the following regulations: agree on rates in advance and on any household chores; leave complete written instructions on food, TV programs allowed, and where to find extra clothing; not ask a sitter to care for a very ill child; tell sitter how to regulate heat and operate stove and where to find first-aid supplies.

The code also stated that parents must leave a telephone number at which they can be reached, they must tell the sitter when they will return and be prompt; and they should see that the sitter is returned home safely.

Protestant Youth Plan Ecumenical Assembly

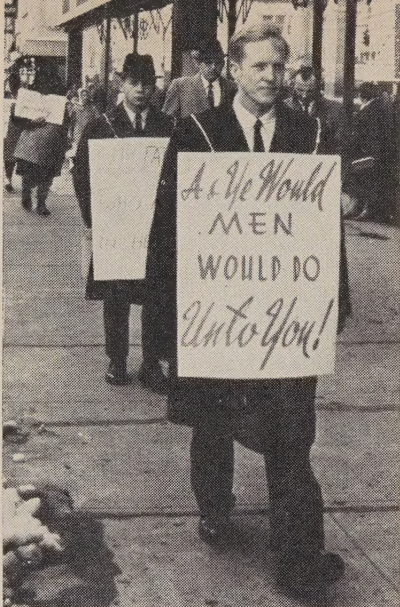
One of the largest and most representative meetings of European Christian youth ever held is scheduled July 13-24 at Lausanne, Switzerland. Some 1700 Protestant and Orthodox youth from around the world are expected to attend this first Ecumenical Youth Assembly in Europe. Of the total 1700 delegates, about 1400 are anticipated from

more than 15 European countries and the rest from Asia, Africa, Far East, the Middle East, North America, and Latin America. No American churches have been invited to send 180 delegates. The day meeting will be the first mass gathering of European young people across the denominational lines and national borders ever held under the auspices of the church. The assembly is being sponsored by the World Council of Churches Youth Department in cooperation with national ecumenical youth councils in Europe.

Teen Editors Hear Warning on Russia

Some 5047 high school journalists from 35 states, attending 36th annual convention of the Columbia Scholastic Press Association, were warned that it was "almost certain" that the Soviet Union would be economically stronger than the United States by the year 2000. "But," said the speaker, Harold Schwartz of The New York Times, "if today's young people can be ready for change, as they approach the most revolutionary and most dynamic era of human history, they can create a better future for mankind."

Twenty-five seminary students joined Negroes in picketing a downtown Richmond, Va., department store to protest its "white only" lunch counter service. Students were picketing because "as Christians we see segregation based on race as evil." Similar protests are being made in other cities—in the North as well as in the South.



Florida Preacher Urges Ministry Among Beatniks

Many young people from church-related homes, according to a Baptist minister, Dr. C. A. Roberts, are in the ranks of the beatniks because they are not given attention, a chance to sound off about their problems, or any understanding. Dr. Roberts, who has spent some time in Greenwich Village, said that the movement has caught on among teens who know none of the philosophy because the rhythm of beat music, jazz, appeals to them. The beatniks' philosophy, he added, is not new, but 200 years old.

The American scene today bugs teens, according to Dr. Roberts, because of the hypocrisy in a status-seeking society in the age of conformity. He puts a lot of blame on the church. "Jesus would have compassion for these beatniks if he were here today. The church ignores their problems, but Jesus would understand because he was a non-con-

formist, too, preferring to sacrifice the approval of church leaders in order to do the good of healing on the Sabbath."

French Students Strike Against Draft Law

Thousands of French students waged a 48-hour strike recently to protest stiff draft laws which say all students reaching the age of 25 will be drafted regardless of circumstances. The students demanded the government consider academic accomplishments and study requirements. A law passed in August requires half a year of soldiering for all students who have reached 25. Most conscripts are sent to Algeria where France has been fighting Moslem rebels for 5½ years.

your slant:

On brotherhood

Dear Editor:

For some time I have been intending to write you about YOUTH. But my sister sent me the Feb. 14 issue and I saw you wanted to know what I thought of YOUTH. I immediately got busy. It isn't fit to wrap garbage in. Why our church spends good money for something that gets worse and worse all the time I can't see. My sister won't read it. All you can tell about is the Negroes. What a big mistake has been made. All the colored people where I live don't want to go to church and school with the whites. So why can't you nit wits let the South alone and put your time in making YOUTH something worth while and fit for humans to read. Get busy. I don't like to see money wasted.

Unsigned

St. Petersburg, Fla.

On prayer

Dear Editor:

I congratulate and thank YOUTH for its publication of prayers for us at any time, on any subject. Too often we get the idea that there is only one type of prayer, that of thanksgiving. YOUTH has disproved this theory by offering prayers on such widely different topics as world peace, money, and driving.

Conversation with God is one of man's greatest privileges. Without prayer our relations with God would cease as surely and quickly as friendships do when there is no conversation.

In Youth Fellowship programs it is many times apparent that teenagers do not know how to pray. We teenagers can learn to pray, and in response to our sincere prayers the Youth Fellowship program, the work of the church, and Christ's work in the world will increase and improve.

—Richard C. Gebhardt
Dayton, Ohio

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*"... a reminder
of the sin
that man inflicts
on man."*

"**H**UNGARY." That is what German-born artist-sculptor Herman Schwagereit calls his masterpiece of savage simplicity (pictured on the back cover of YOUTH magazine). The artist actually sculpts in wrought iron by forging—a skill he learned as an apprenticed ornamental blacksmith. His range of expression in this unusual medium is from massive, medieval-looking wall sconces to his remarkably delicate and graceful water birds.

When "Hungary" was on exhibit last summer, Dr. Everett Parker, director of the Office of Communication, United Church of Christ, saw and then purchased the iron sculpture "because of its strength and beauty, and because it uses abstract to show the intense reality of man's suffering. It is a reminder of the sin that man inflicts on man."

What is the casual onlooker's reaction to "Hungary"? Says Dr. Parker, "Many wince, cower, run away. The intense reality overwhelms them." One woman told him, "I wouldn't have this thing in my house. I couldn't bear to be reminded that these things are happening—and I don't do anything about it." But, says Dr. Parker, "It is for me a symbol of the meaning of the cross." ▼▼▼

"Hungary" by Herman Schwagereit ►►►

